8.

THE TRUE

Mark of the Beast:

OR THE

PRESENT DEGENERACY

OF THE

Church of Rome

FROM THE

FAITH *once delivered to the* SAINTS

A SERMON on *November* 5.

By *EDWARD PELLING*, Rector of St. *Martin's Ludgate*, and Chaplain to his Grace the Duke of *Somerset*.

Quid Romæ faciam? Mentiri neſcio. Juv. Sat. 3.

Can the Ethiopian *change his* skin, *or the* Leopard *his* ſpots? *then may* Ye *alſo do Good, that are* accuſtomed *to do Evil.* Jer. 13. *v.* 23.

Let no man deceive *you by any means, for* that *day ſhall not* come, *except there come a* falling away *firſt, and that* Man *of* Sin *be* revealed, *the* Son *of* Perdition: *Who* oppoſeth *and* exalteth himſelf above all *that is* called God, *or that is* worſhiped; *ſo that* He *as* God ſitteth *in the* Temple *of* God, ſhewing Himſelf that he is God. 2 *Theſſ.* 2. *v.* 3, 4.

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To his Grace, my ever Honoured and Dear Lord,

CHARLES

Duke of SOMERSET, Marqueſs and Earl of HERTFORD, Viſcount BEAUCHAMP, and Baron of TROWBRIDG.

My Lord,

SEldom do ſome men make any Comments, but they chuſe me for their Text. Since I preſented to your Grace a little Sermon preached on the 30 of January, Factious people have accuſed me of Partiality, for not Publiſhing this that was Preached on the 5th of November laſt; and thence the Charity of our Modern Bleſſed Saints, (who like the Old Neſtorians are —nati ad Calumniandum—rarely gifted in theſe two Virtues, Lying and Slandering) hath concluded, that I am a ſecret friend to the Popiſh Intereſt.

Which manifeſt and groſs injury I have yet the leſs reaſon to repine at, ſince ſo many thouſands of men who are far my betters, have an equal ſhare of it, ſo that all who are not given to change, all who are not weary of a Happy Peace, all who Dread to be Slaves again to their Fellow-Subjects, all that are true friends to the Goverment Eſtabliſht in Church and State, all that love the Perſon and acquieſce in the Wiſdom and Counſels of the King, all Ranks and Degrees of men, even Peers and Prelates, who Abhorr the ſeditious practiſes of Ambitious Revengefull and unquiet Spirits, are Liball'd under the notion of Fantiyes, Popiſhly affected, Papiſts in Maſquerade, Iriſh Bog-trotters, and under I know not how many Nick names more.

Little do they conſider in the mean while, how they Diſhonour the Reformed Religion, and what great Service they do the Romaniſts, when they call every Honeſt man a Papiſt, and make Knavery to be a Characteriſtical note of a *TRUE PROTESTANT*.

An d

And though the Sons *of the* Church *of* England *be thus traduced as* unfaithfull *to their* Mother, *yet we hope the indifferent world will consider, that none but* they *have* effectually *undertaken the defence of the* Protestant Cause *all a long. And 'tis observable, that since the discovery of the late* Popish Plot, *whereas the* Church *of* England *hath both by* Preaching *and* writing *industriously* Laboured *against* Popery, *the* Dissenters *have* Laboured *with all their might and main against the* Church *of* England; *which when men of* Judgment *and* Integrity *shall* consider, *they will soon* discern who *they are amongst us, that* are the best friends to the Church of Rome.

As to mine own particular, My Lord, I do sincerely protest *as in the* presence *of the* Eternal *and* Omniscient God, *that* I have ever liv'd, *and* by Gods grace am resolved to dy a true member of our Church as it is now Established. *And for the rest of my* Brethren, *the* Conformable Clergy, *they cannot be* suspected *but either by* Ignorant *or by* Ill men; *it being impossible for those, who give their Unfeigned* Assent *and* Consent *to our* Liturgy, *to* entertain *any* kind *or* favourable Opinion *of those* Errors *and* Corruptions, *which we* justly Condemn *in the* Roman Church.

Therefore, to deal truly with your Grace; *the* onely Reason *why this* Sermon *was* not Published before, *was, because I looked upon it as* so inconsiderable a thing in comparison *of what has been done by* men *of* Great Learning *and* True Worth, *that I* could not take *the* confidence *to* shew it *the* World. *Some discourses may be fit enough for the Pulpit, which may not be so fit for the Press; and such I conceive this Discourse to be. However since 'tis going abroad, it will not take up much room in the World, and this advantage I gain by it, an opportunity of presenting my most Hearty Service and Duty to your Grace, and of professing my self, what I am, My Lord,*

March 16, 1681. Your Grace's most Obedient, Obliged, and Affectionate Servant and Chaplain,

EDWARD PELLING.

A SERMON

PREACHED ON

The Fifth of *November*, 1681.

Rom. 1. 8.

First, I thank my God, through Jeſus Chriſt, for you all, that your Faith is ſpoken of throughout the whole World.

YOu ſee by the Verſe preceding, that St. *Paul* directed this Epiſtle to the Church of *Rome* that *then* was: and you may be ſure, that the *Modern Romaniſts* have not failed to make the moſt uſe of this Text (more indeed by far, than the Apoſtle ever intended to give them occaſion of making;) for as it is their conſtant cuſtom, when they Comment upon the *Fathers*, if they meet with any *little* paſſage, though it be but the clink of a *word*, that ſeems to favour their Errors, to catch hold on it preſently, as if all

the world were their own, (whereas they *abuse* the Writer all the while, and either willingly miſtake, or ſtudiouſly wreſt the place contrary to the true ſenſe of the Author:) ſo when they are Commenting upon the *Scriptures*, if they light upon any one Text, which with all their Art and Skill they can but take advantage by, to plead from it, and to Hallow their Impieties, they run away ſtrait with an εὕρηκα, glad that they have found a booty, a dainty and ſtrong Argument for their Cauſe.

But if St. *Paul*, the great Apoſtle of the Gentiles, an Apoſtle, that together with *Peter* preached and ſuffered Martyrdome at *Rome*, an Apoſtle to whoſe Writings the Proteſtants do frequently Appeal, and whoſe Epiſtles ſome of the Romaniſts have been very angry with, becauſe they do too much favour the Hereticks (as they have been pleaſed to ſay;) if *this* Great man did ſo commend the Faith of the Church of *Rome*, as he doth in this Text; and if He ſpake ſo Honourably of it, as that it was admired by the whole world; we may reaſonably expect to hear enough of their Brags. And indeed, this is their Starting-place, whence they run out into very high Encomiums of their Church, and they tell us of a great number of Ancient *Fathers* that *join* with them in their Applauſes: they would perſwade us, that St. *Paul* here doth not only *Declare* what the Church of *Rome* was then, but moreover that he did *Prophecy*, that it ſhould be an Excellent Church unto the worlds End, and that his Commendation reſpecteth as well the Chriſtians at *Rome* in his days, as their Poſterity and Succeſſors for ever. They tell

tell us, that the Apoſtle pointeth to their Church, as to the Mother Church of the whole world, and that he extolleth their Faith, as that which all other Churches were to look upon, and mind, and obſerve as their Rule; that they were to account Her not their *Siſter*, but their *Mother* and *Superintendent*; that they were from thenceforth to ſay after Her, and to ſeek for the Law of Chriſt at Her mouth, and in every particular to follow Her Directions: ſo that whoſoever in proceſs of time ſhould not be of Her Communion, he ought not to be look'd upon as a Catholick, or a Chriſtian, but as a Foreigner, and an Alien to the Covenant of Grace.

Can any thing be Higher than this? and yet what a ſlight Pedeſtal is it, which this Tower of *Babel* ſtands upon? Indeed St. *Paul* had reaſon to Praiſe the Church of *Rome* in His time, becauſe its Faith was Pure, Entire, and Uncorrupted then, and ſo continued for a conſiderable time after. Let it be granted too, (becauſe the words of *Hegeſippus* ſeem to argue it) that the Biſhops of *Rome* were in His days *of the ſame true Faith with the Biſhops of other Churches*. Let it be allowed too, that even in *Iraneus*'s time, that Church *kept the Apoſtles Tradition*; meaning, that *Doctrine* which the Apoſtles had once for all delivered unto the Saints. Nay, I ſee no danger if we go further yet, and allow, that thoſe Commendations which St. *Cyprian*, *Jerome*, and others of the fourth Century gave of that Church, were not meer Complements; but that ſhe was ſo Faithful in the main, that ſhe could not eaſily, or would not willingly be guilty

Euſeb. Hiſt. Eccleſ. lib. 4. c. 22.

Iren. adv. Hæreſ. lib. 3. c. 3.

Cyp. Ep. 55. Hier. Apol. 3. adv. Ruffin.

of Perfidiouſneſs, eſpecially in caſes of moment: I ſay, Let us ſuppoſe all this, that for ſome Ages, the Church of *Rome* continued a Virgin not deflowr'd by any Hereticks; yet it will by no means follow, that ſhe did not proſtitute her Chaſtity in after Ages, or that it was not *Poſſible* for her ever to turn Harlot. There is no reaſon for that Fancy, that if men be once in a good State, they ſhall be ſo always; much leſs reaſon is there for that conceit, that a Church which is once Pure, ſhall never be defiled: and yet this is the thing which many unwary Romaniſts now take for granted, that ſince the Faith of their Church was once right and ſound (which St. *Paul* doth here intimate, and confeſs) ſhe neither *did* nor *could* Adulterate and Corrupt it, and ſo, that it is as Sincere & Pure now, as ever it was in the Apoſtles dayes. And according to this rate *Cornelius à Lapide* the Jeſuite, doth reckon in his notes upon my Text, *That the Faith of the Roman Church was ſound in St.* Paul's *time, and ſo down to St.* Jerome's *time, and ſo by neceſſary conſequence unto this time; for never hitherto* (ſaith he) *hath any Hereſie tainted Rome, as it hath other Cities.*

This is a Point neceſſary to be Examined, or rather a Fallacy that highly deſerves to be Detected, for the good of ſuch Souls as are willing to be inſtructed. And therefore I ſhall take occaſion from the Text, and the Day, to ſhew you theſe following things in Order:

1. What that Faith was which St. *Paul* here commendeth.

2. That

2. That it was poſſible for this their Faith to be altered and corrupted in After-ages.

3. That the *Ancient Faith* of the Church of *Rome* hath been *de facto* Actually corrupted.

4. That a Reformation of thoſe Corruptions was on our ſide Juſtifiable.

And ſo in the laſt place we will leave it to the impartial world to conſider, whether thoſe violent Methods are juſtifiable, which the Romaniſts have uſed ſince the Reformation, for the Re-eſtabliſhment of thoſe Corruptions. And of theſe as briefly as I can.

1. What the Faith was which the Apoſtle here commendeth the Church of *Rome* for, and which he ſaith was ſpoken of throughout the whole World. It is certain in the *general*, that the Faith of the Church of *Rome* was not *different* from the Faith of other Churches: for as there was but *One Lord*, ſo there was but *One Faith* over the whole Chriſtian World, *Epheſ.* 4. 5. And the Reaſon why St. *Paul* with Thankfulneſs takes notice of the *Romans* Faith was, not becauſe it was *Other*, or more *Excellent* than that which was received in other places, but becauſe *Rome*, being the great Imperial City, whereunto the world was neceſſitated to have recourſe, the Chriſtian Faith was likely thence to Diſſeminate it ſelf every where over all the parts of the Empire in a very ſhort time. Now if we enquire particularly what that Faith was, we ſhall find it to have been this, *viz.* A Confeſſion of the *Neceſſary* and *Important* Doctrines of Chriſtianity; A Belief of thoſe *Main* and *Fundamental* Truths, touching the Divine Nature and

and Authority of our Bleſſed Saviour, touching the things which he did and ſuffered for the Salvation of the world, and touching thoſe ineſtimable Bleſſings which were conſequent hereunto, as the Sanctification of our hearts by the Holy Spirit, the Remiſſion of our Sins, and the Hope of an Happy Reſurrection to Eternal Life for Chriſt his ſake. Theſe are the Grand Articles of the Chriſtian Faith, and they are ſummed up in that ſhort Collection of Chriſtian Verities, which we call the Apoſtles Creed, becauſe (whether they themſelves compiled that Collection or no) it contains thoſe main Points and Doctrines which the Apoſtles preached at *Rome*, and in all places beſide, as the only *Credenda*, or matters of Faith, that were abſolutely *Neceſſary* to Salvation.

Of this we have Teſtimonies abundant: for when St. *Paul* preached at *Athens*, they were the *Fundamental & Subſtantial* Doctrines of Chriſtianity which he taught, *viz. Jeſus, and the Reſurrection*, as St. *Luke* tells us, *Act.* 17. 18. And when the great Apoſtle wrote to the *Corinthian* Church, he told them, what that *Goſpel was which he had received himſelf, and which he had delivered unto them*, and by *which they were to be ſaved*; And what was that Goſpel? why, a Collection ſtill of theſe Neceſſary matters of Faith, *how that Chriſt died for our ſins, and that he was buried, and that he roſe again the third day, according to the Scriptures*, 1 *Cor.* 15. 1, 2, 3, 4. Nay, writing to That Church of *Rome*, whoſe Ancient Faith we are now conſidering, he declares what that was, which he and the reſt of the Apoſtles made the common ſubject of their diſcourſes (to the Romans, and to all

all other people) and ſtill it was of the neceſſary and prime matters of Faith; for *This*, ſaith he, *is the word of Faith which we preach, that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved*, Rom. 10. 8, 9. Now can any thing be plainer than this, That the Faith which all the Apoſtles preach'd, which all Chriſtian Churches receiv'd, and for which the Roman Church is here commended, was made up of thoſe principal Doctrines which at this day we find in our Creed?

To theſe, were it neceſſary to add the Teſtimonies of Church-writers, I might inſtance in *Tertullian*, *Athanaſius*, and divers more, who ſpeaking of the Creed, own'd it to have been the *One*, *only*, *immoveable* and *ſufficient* Rule which all Chriſtians went by; the Catholick Faith, and the Faith of all Churches in the world, which whoſoever believed, was a right Catholick and ſound Believer. But to avoid prolixity, I ſhall only take notice of what we meet with in *Irenæus*, who lived in the very next age to the Apoſtles; for, rehearſing the Articles of the Creed, he tells us, that *That* was the Faith which the whole Church over the whole world had received *from the Apoſtles and their Diſciples*; *that every Church held, taught, and kept with all diligence and care, and that the Churches in* Germany, *in* Spain, *in* France, *in the Eaſtern parts of* Egypt, *in* Africk, *and in the mid-land parts of the world* (which takes in *Rome* too) *did in His dayes believe no other Doctrines, than what were contained in the Apoſtles Creed, and that the Univerſal Church was One,*

Tert de veland. Virgin. & de præſcrip. Athanaſ. in initio & fine Symbol.

Iren. adv. Hær. lib. 1. c. 2, 3. & 4.

One, becauſe the Faith of every Church in the world was one and the ſame, and that none either taught more, or believed leſs, than that One Faith did amount unto.

Alas! in thoſe dayes the Creed of all Chriſtians was a plain, eaſie and ſhort one; for they thought themſelves obliged to this only, to believe the Eſſentials of Chriſtianity, and to lead good lives; and it had been well for Chriſtendom, had after-ages taken no other care: but by multiplying Articles ſome have multiplyed Errors too; and as *Seneca* obſerved of the old World, that while men lived upon a *Simple* and *Natural* ſort of Diet, they were very healthful and ſtrong; but *multos morbos multa fercula fecerunt*, when they came to be *Nice*, and *Luxurious*, and would have variety of coſtly Diſhes ſerved up at their Tables, many *diſeaſes* followed: ſo it is obſervable in this Caſe; as long as Chriſtians contented themſelves with a *Simple Religion*, and a plain ſhort Creed, ſo long the Faith continued in a *good* ſtate; but when they came to be *wanton*, and would needs have this and that Point ſet out according to their *Guſto*, Religion became Sickly, and men Unſound, and by abuſing their Learning, they were the leſs Virtuous, and the leſs Orthodox, but yet the more Techy and Imperious.

2. But (to come to our next Point) I know the Church of *Rome* will by no means hear of this, that *She* has play'd any Tricks with the Ancient Faith, either by Adding to it, or by Taking from it, or by Embaſing it with any Novel Mixtures; nor indeed that it was *Poſſible* for Her to do it, conſidering that Singular Prerogative of an Un-erring Judgment

Judgement which ſhe pretendeth to have above all Churches beſide. But this is a moſt vain and ridiculous conceit: for, becauſe ſhe was faithful once, it will no more follow, that ſhe hath been ſo ever ſince, then it will follow, that becauſe the Husbandman ſoweth Wheat in his Field, it ſhall bring forth no Tares; or, that becauſe a Child is Innocent upon his Baptiſm, he ſhall never grow up to be a Man of Sin; or, that becauſe a Virgin is yet unſpotted, ſhe will never turn Whore; or, that becauſe a man is yet in Health, he ſhall never be crazy; or, that becauſe a Town is yet free from the Plague, it ſhall never be viſited with it; or that we ſhall not be mortal, becauſe our Climate is Temperate, our Air good, our Phyſicians skilful, and our Food at preſent is wholſome. A long Tract of Time produceth many and great Alterations; for one Generation paſſeth away, and another comes; and many times we ſee, that the Poſterities of men are not half ſo good as their Predeceſſors were, and that Religion which was ſprightly and viſible in One Age, may be almoſt Loſt in another. Anciently the Faith of the Church of *Rome* was Right, and her Biſhops were Wiſe and Holy men; but becauſe ſhe had this Honour in the *Primitive* times, was it impoſſible for her ever to loſe it? Was it Impoſſible, either for the Sheep in the fold to catch the Bane? or for the Shepherds to fall aſleep? or for Wolves to creep in unawares, or be encouraged and invited to come in at Noon-day? Why, look ye now, This is as great a piece of *Non*-ſence, as if you ſhould believe, that becauſe the City of *London* is now

well ſtockt with a Knowing and Honeſt Clergy, it may not be as ill ſtockt with a pack of Illiterate and ill men, ſhould Times alter, and our Laws and Government be ſubverted. 'Tis true, Chriſt promiſed his Church, *That the Gates of Hell ſhould not prevail againſt her:* But this promiſe belongs not to any One *particular National* Church, but to the Church in *General.* 'Tis true alſo that Chriſt ſaid, *Lo I am with you alwayes, even to the end of the world*; but 'twas ſpoken to *All* the Apoſtles, and to all their Succeſſors for ever. 'Tis true likewiſe, that Chriſt prayed, *That* Peter's *Faith ſhould not fail*: but this was a Perſonal reſpect to *Peter* himſelf, but no ſecurity for thoſe that came after him; and we may well wonder, how it ſhould come into the head of any Papiſt to dream from that Text, that becauſe *Peter* himſelf did not utterly forſake the Faith, *ergo*, it was impoſſible for *Marcellinus* to become an Idolator, or for *Eleutherius* to turn Montaniſt, or for *Liberius* to fall off to the *Arians*, or for *Honorius* to be a Monothelite, or for *Anaſtaſius* to turn *Neſtorian*, or for Pope *John* (the 23d. of that name) to teach, That there is no Future ſtate of Happineſs, nor any Reſurrection of the dead? And yet we have proved it upon them, that theſe things were done and taught, and that the Faith of theſe and other Biſhops of *Rome* hath actually failed either in whole, or in a very great part. When St. *Paul* writing to the Church of *Rome*, gave her this warning, *Be not high minded, but fear*, *Rom.* 11. 20. and when he beſought them, to mark ſuch as *cauſed diviſions and offences contrary to the doctrine which they had learned*, Rom. 16. 17. either the

the Church of *Rome* was then in danger of being tainted with Scandalous Principles, and of Apoſtatizing from the Truth, and of Falling from the favour of God; or elſe the Apoſtle was an Impertinent man, and ill adviz'd, to give them ſuch Needleſs admonitions, and to tell them of danger when there was none.

3. But not to argue any longer at this rate. If it be made appear, that the Primitive Faith of the Church of *Rome* is *Actually* corrupted and alter'd, that will undeniably prove the *Poſſibility* of that thing. And becauſe this is the main point in debate, which (if proved) will at once take away all their pleas of an Infallible Spirit, all their pretences to Antiquity, all their Arguments againſt our Reformation, and all thoſe Inſinuations whereby they beguile Ignorant and Unwary men, I muſt deſire your patience while I inſiſt ſomewhat largely and particularly upon it. And for proof hereof I might take notice of one Modern Principle in the Church of *Rome*, which doth plainly *Intimate* and *Argue* a *Confeſſion* out of their own mouths, that they have alter'd the Old Faith; for the Principle is this, *That it lies in the power of their Church, not only to Declare New Articles of Faith*, but to *Make and Conſtitute* New Creeds, and to Impoſe them as neceſſary to Salvation. The moſt Learned Biſhop *Taylor* hath ſhewed this againſt them in his Excellent Diſſwaſive from Popery, wherein he obſerves too, that when Pope *Leo* the Tenth iſſued out his Bull againſt *Martin Luther*, and condemned him, he condemned him for teaching this, among other things, That it is not in the power of the Church

or Pope to make Articles of Faith. Now, ſaith my Learned and Judicious Author rightly, " It is not " Credible they would publiſh ſuch Invidious and " Ill-ſounding Doctrine to no purpoſe, and to ſerve " no End; therefore, it may without further Evi- " dence be believed by all Diſcerning perſons, that " they have *Need* of this Doctrine, or it would " not have been taught, and that conſequently " without more ado it may be concluded, that " ſome of their Articles are parts of this New " faith. But I ſhall wave this for Brevity-ſake; and ſo I ſhall wave alſo many Teſtimonies of ſome of the Ancients, which are uſually and with good Reaſon brought to prove the plain Innovations in Religion, which are now Taught and Practiſed in the Roman Church. I am willing to take a ſhorter courſe (and that which will bring me very home to them) to demonſtrate that they have alter'd and adulterated the *Primitive* Faith, even of their *own* Church: and this I ſhall ſhew by men of their own, and by uſing ſome Teſtimonies out of, and by making ſome Remarks upon ſome of the moſt conſiderable men, whom they own to have been Biſhops of their Church in the Primitive ages.

1. Firſt then, St. *Peter* and St. *Paul* are believed by them to have founded and built their Church: Nor can it well be denied, but they were both of them at *Rome*; and we may ſuppoſe the One to have been the Apoſtle of the Jewiſh, the other of the Gentile-Church there. But now, when the One calls the Scripture *a ſure word of Prophecy, and requires us to take heed thereunto*, 2 Pet. 1. 19. and

and when the other tells us, that *The whole Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God may be Perfect, throughly furniſht unto all good works*; How can we reconcile this with the late pretended Authority and Neceſſity of Tradition? 2 Tim. 3. 17.

When St. *Peter* requires us, *To be ready alwayes to give an anſwer to every man that asketh us a Reaſon of the Hope that is in us*; and when St *Paul*'s manner was *To Reaſon with men out of the Scriptures, opening and expounding the meaning of them*; How can we reconcile this with thoſe Doctrines, touching the Neceſſity of Hiding the Scriptures from the Vulgar, and the Excellence of a Blind and Implicite Faith? 1 Pet. 3. 15. Act. 17. 3.

When St. *Peter* affirms, *That there is no Salvation in any other, but in Chriſt only, and no other name under heaven given among men, whereby we can be ſaved*; and when St. *Paul* tells us, *That Chriſt was by his ſufferings conſecrated to be our High Prieſt, that He intercedeth for us, and is the One onely Mediator*; how can we reconcile this with that Doctrine touching the Invocation of, and truſting in the Interceſſion and merits of Saints? Act. 4. 12.

When St. *Peter* tells us, *That Chriſt Suffered Once for Sins*; and St. *Paul* agrees to it, *That Chriſt offered up himſelf a Sacrifice Once, that he was Once offered, and that That offering of his body was once for All*; How can we reconcile this with the Doctrine touching the daily Sacrificing of Chriſt in the Maſs? 1 Pet. 3. 18. Heb. 7. 27. c. 9. 28. & 10. 10.

When St. *Peter* taught, *That through the Grace of*

Act. 5. 11. Rom. 11. 5. *of our Lord Jeſus Chriſt we ſhall be ſaved*; and St. *Paul* argued in this very Epiſtle to the Church of *Rome*, *That if by Grace, then it is no more of works*; How can we reconcile this with that Doctrine, about *Earning* and *Meriting* Heaven by the intrinſick value of our performances?

When St. *Peter* would have us *to call upon the Father*; and St. *Paul* would have us *Pray with the Spirit, and with the underſtanding alſo*; How can we reconcile this with that Doctrine of Praying in an Unknown Tongue? A thing ſo directly repugnant to the Apoſtles order, as if it were done out of meer ſpight againſt 1 *Cor.* 14.

When One Apoſtle tells us, *That we are redeemed not with corruptible things, as Silver and Gold*; How can it conſiſt with that Doctrine, about redeeming Souls out of pain by Eight-penny Offerings, and a Luſty Legacy, as if our Saviour's *Væ* were to be removed, and the Goſpel were to run thus, *Wo unto you that are* Poor?

And when the other Apoſtle ſo often calls the Solid Element in the Sacrament, *Bread*; how can it be Natural and Real *Fleſh?* and when he commands all men to eat of that *Bread*, and to drink of that Cup, how can we reconcile it with the Doctrine of Half-Communion, which they themſelves have confeſt to be contrary to the Inſtitution of Chriſt, and againſt the practice of the Primitive Church?

Licet Chriſtus poſt cœnam inſtituerit, & ſuis diſcipulis adminiſtraverit ſub utraque ſpecie panis & vini hoc venerabile ſacramentum, tamen hoc non obſtante, &c. Concil. Conſtant. Seſſ. 13. *Et ſimiliter, licet in Primitiva Eccleſia hujuſmodi Sacramentum reciperetur à fidelibus ſub utraque ſpecie, tamen, &c.* ibid.

Briefly,

Briefly, when St. *Peter* teacheth, *That the King is Supream*, is it not New Doctrine, that He hath a *Superior?* yet this is a *Popiſh Principle*, whoſoever they be that believe it, that the King hath any above him, whether it be *Pope* or *People*. And when we hear both theſe Great Apoſtles preaching up the Neceſſity of Obedience to the Government, the one peremptorily requiring us to *Honour the King, and to ſubmit our ſelves to every Ordinance of man for the Lord's ſake*; and the other preſſing this very home, particularly to the Romans, as if he had foreſeen that in after-ages men of the Romiſh Faith would prove Traytors, and to prevent it, if it were poſſible, we find him charging *Every ſoul*, [no Prieſt or Biſhop, or any other excepted] *to be ſubject to the higher powers*, and that not only *for wrath*, but for *conſcience ſake*: I ſay, when theſe Doctrines are ſo Plain before us, may we not think, that they who have Sanctified Treaſon, and taught the world to be Baſe, did wholly over-look their Bibles? or had a greater veneration for a Curſed *Hildebrand*, or an *Ignatius Loyola*, than for that noble pair of Apoſtles who were the Founders of the Church of *Rome*? To be ſure, we may as ſoon make the Artick and Antartick Poles to meet, as ever reconcile the *Apoſtolick Faith* with the *Faith* of our *Romaniſts* (though it be not Theirs *onely*) whereby it is made lawful, forſooth, to depoſe and deſtroy Princes, to abſolve Subjects from their Oaths of Allegiance (or to Interpret Oaths in a ſenſe that will ſerve their own Turn) to raiſe Rebellions, to blow up Parliaments, to murder Magiſtrates, whom they call Heretical, and Biſhops whom

whom they call Malignant, or Prerogative-men, and for the advantage of a wretched cauſe, to do ſuch other Barbarities, as render *Nero*, *Domitian* and *Diocleſian* kind and good-natur'd Cut-throats in compariſon.

I do not wonder, that the Papiſts care no more to look into the Scriptures, than a *Monkey* cares to look into a *Glaſs*, ſo very ugly is the *Picture* in it. But the *Fathers*, they ſay, are all on their ſide; and they ſay ſo the rather, becauſe their Writings are in Latine or Greek, which common people cannot underſtand, and which every *knowing* man hath not *time* to read. Now, though to confute this pretence, enough has been ſaid in the many Apologies and Appeals for the Reformed Religion; yet let us Examine the Truth of this a little, and ſetting aſide all other Ancient Writers, let us ſee whether the *Old* Biſhops of *Rome* themſelves, that ſucceeded the Apoſtles, will do them any good.

2. Now St. *Clement* is ſuppoſed immediately to have ſucceeded St. *Peter* as Biſhop of the *Jewiſh* Church at *Rome*; and we have extant two Epiſtles which go under his name, one whereof is *confeſſedly* genuine, and it was written upon this occaſion: There had hapned in the Corinthian Church ſad Controverſies and Schiſms (ſuch as are now in the Church of *England*) about thlngs not appertaining to Salvation. Yet theſe ſmall matters occaſioned a huge breach; for the healing whereof *Clement* wrote them a moſt Excellent Epiſtle; yet not as their *Primate*, or *Biſhop*, but as a charitable good Neighbour; for he expreſt his deſires touching the Criminals at *Corinth*, that they would *yield* (or be

Hammond. Diſſert. 5.

Εἰς τὸ ἔιξαι αὐτὰς μὴ ἡμῖν, ἀλλὰ τῷ θελήματι τῷ θεῷ. p. 71.

be in Subjection) *not to Us* (ſaith He) but *to the will of God.* This makes it clear, that he claimed no Primacy or Juriſdiction over any Churches but his *Own*; and the whole Epiſtle is written, not in a Magiſterial ſtyle, ſavouring of any pretence of *Dominion* over the Corinthians, but is full of Gentleneſs, Meekneſs, Intreaties, Prayers, Exhortations and Arguments from the Word of God; all which had been *needleſs* had He had any Superintending Power and Authority over them, for then he might (and we may well think, would) have preſently paſt a *Definitive* Sentence, and determin'd the Controverſie without any more ado. But he ſends them to the *Holy Scriptures*, as to the Rule which they were to judge things by; commends their knowledg of the *Scriptures*, wiſhes them diligently to look into the *Scriptures*, and particularly he recommends to them the firſt Epiſtle of St. *Paul* to the *Corinthians.* He tells them, *That we are juſtified, not of our ſelves, nor by our wiſdome, or knowledg, or piety, or works (though we do them with ſimplicity and purity of heart) but by faith, and by the will and good pleaſure of God.* He exhorteth them to *ſubmit to their own Paſtors and Governors*; and tells them, that the Greater a man is, either for Knowledg or Goodneſs, the more Humble he ought to be. And in his other Epiſtle (which ſeems to be as genuine as the former) he admires the goodneſs of God to them, that they did no longer *worſhip Stones, and Wood, and Gold, and Silver, and Braſs*, the works of mens hands; and ſo intreats them to Repent while they had *Time* to Repent, and while they had an opportunity of being

Pag. 68. Pag. 58. Pag. 61. Pag. 41. Pag. 63. V. *Beveredg. Cod. vindicat.* l. 2. c. 9. Pag. 1.

Pag. 5. healed; *For* (ſaith he) *after we are once gone out of This world we cannot make confeſſion of our Sins, or Repent of them* (ſo as to be ſaved.) Here then let the world judge, whether they that make the Biſhop of *Rome* to be the *Univerſal* Paſtour of all Churches in the world, that ſuppreſs the uſe of the Holy Bible, that teach Blind Obedience, that talk of Salvation by their own Deſerts, that adore Images and Pictures, that preach the Doctrine of Purgatory, and pretend to ſhew us a Trick, how we may be ſaved, and how we may be delivered out of Torments *after Death*, though we die *in Sin*. Judge, I ſay, whether theſe men have not *corrupted* the Faith, and changed it to another thing from what it was in the dayes of St. *Clement*.

3. Another of the old Popes of *Rome* was *Anicetus*, in whoſe dayes that Controverſie aroſe, when the *Lent* Faſt ſhould conclude, and *Eaſter* be kept; ſome arguing that it ought to be kept on the day of the Jews Paſſeover (which was the Cuſtome in *Aſia*;) others, that it ſhould be kept on the Reſurrection-day, (which was the Cuſtome at *Rome*, and in other Churches.) Upon this, *Polycarp* (St. *John*'s Scholar) goes to *Rome*, and diſputes with *Anicetus* about this and other matters; but neither party convinced the other, and ſo after ſome little heats, they parted good friends, and in perfect charity, both of them having received the Holy Communion. Now can any man in his Wits believe, that in thoſe dayes the Popes Judgment was thought Infallible? or that *Anicetus* himſelf thought it ſo, when he neither Preſumed to determine the Controverſie, nor could do it, nor

Euſeb. Eccleſ. Hiſt. l. 5. c. 24.

nor was able to satisfie any of the Eastern Bishops?

4. Within a while after Him succeeded *Eleutherius*, in whose days the Doctrines of *Montanus* made a filthy stir; and to stifle the spreading of that Plague the Gallican Church wrote Letters into *Asia*, and another they sent to the Pope himself, admonishing him to follow the things which made for Peace: For *Tertullian* is witness, that the Pope was infected with *Montanism*. But yet so it was, that through Fear on the One hand, and through the solicitations of *Praxeas* on the other, he was fain to Reject *Montanus* and his followers. And can we imagine, that the world then counted *Eleutherius*'s Judgment *Infallible*, when they found him to have been *Heretical?* or that *Eleutherius* himself thought he could not Err, when he *Condemned* Montanism, which before he had *Embraced?*

Tertul adv. Prax. in initio.

5. Pope *Victor* was the next, and of him I observe these two things: First, That whereas it was provided by an Old Canon of the Church, *That every Nation should acknowledg their Own Primate, and count him their Head, and do nothing without his Order*, Pope *Victor* own'd the Authority of this Canon, and claimed no Primacy over *Polycrates* (the Metropolitan of the *Proconsular Asia*) when he wrote to him about calling a Synod to consider of the Paschal Controversie. For though the Popes now challenge a power of Summoning all Councils, by virtue of their pretended Primacy over all Churches, yet it was not so in Pope *Victor*'s dayes; for he did entreat and beseech *Polycrates* that He would call a Synod of Bishops himself.

Τὸς ἐπισκόπους ἑκάστης ἔθνους εἰδέναι χρὴ τὸν ὑπ' αὐτοῖς πρῶτον, καὶ ἡγεῖσθαι αὐτὸν ὡς κεφαλήν, &c. *Can. Apost.* 34.

Οὓς ὑμεῖς ἠξιώσατε μετακληθῆναι παρ' ἡμῶν. *inquit* Polycrates *ad Vict. Euseb. Hist. Eccl.* l. 5. c. 24.

himself. Secondly, That when *Victor* purposed to Anathematize the Asiatick Churches, for not complying with his Humour, *Irenæus* and many other Bishops dealt very roundly and roughly with him, so that he was *forced* to *Alter* his purpose. Whence it appears, that the Popes in those dayes were so far from conceiving themselves to be *Supream*, or free from a possibility of *Erring*, that they stood in awe of their Fellow-Bishops, that could upon occasion *Ruffle* with them, and make them keep the Peace, and bind them to their good behaviour.

6. I might shew too how St. *Cyprian* rated both those Popes in his time, *Cornelius* and *Stephen*: but I forbear to gather any more instances of that nature, because it is so well known, that for near 600 years after Christ the Bishops of *Rome* never had the Title of *Universal Pastors* of the Church, till the dayes of *Boniface* the Third, and he gat it basely, and by the grant of that Bloody wretch *Phocas*, who had murder'd the Emperor *Mauritius*, and all his Children, and had no way to secure himself but by giving the Pope a *Title* that pleased him; and ever since our Bishops of *Rome* have pretended to be the *Landlords* of all God's Vineyard, instead of being *Labourers* in it; or rather have been *Wolves* instead of *Shepherds*: and it is observable, that the *Donor* of this title was a Bloody *Tyrant* and *Traytor*; and you may guess at the Father by the Child, for generally since, the *Love* of *Bloodshed* and *Treason* hath run along in the veins of the *Donees*.

7. To which I shall only add the Testimony of one.

one Pope more, not that he is the next in *Order*, but becauſe 'tis moſt *pertinent* to this point; and 'tis the Teſtimony of *Gregory* the Great, who ſpeaking of the Title of *Univerſal Biſhop* of the Church, doth up and down in his Epiſtles call it a Title of *Novelty*, *Error*, *Blaſphemy*, *Impiety*, *full of poiſon*, *contrary to the Ancient Canons*, *to the Holy Goſpel*, *and to god himſelf*, *and the fore-runner of Antichriſt*.

8. And as touching the point of Infallibility, Pope *Adrian* the Sixth did plainly aſſert (and *Bellarmine* owns it) that the Pope might be guilty of down-right Hereſy, and the Cardinal doth confeſs that for above 1400 years his judgment was not eſteemed Infallible; and the plain truth is, he was never complemented under that notion, till he got the *Empire* over Princes, and the *Preferments* of the Church into his clutches. *Æneas Sylvius* (who himſelf was a Pope) gave this reaſon, why the Clergy made him Infallible above all Councils, *becauſe he could reward 'em well with fat promotions*, *which Councils could not*, and had he ſued for this Title *in forma Pauperis*, and without a good *Fee* in his hand, either his Cauſe would not have been pleaded at all, or, by the Verdict of all the Fathers, he would have been preſently Caſt; but in the Church of *Rome*, 'tis *Money that doth all*.

I have been the longer upon theſe points, becauſe they are ſome of the *main* and moſt *material* points that are in controverſie between us, which if they would but part with, many other conceits (if not all) would ſoon fall to the ground, which are now held up chiefly by the *uſurped* Authority of the Church.

9. I

Gelaſ. de duabus naturis in Chriſto.

9. I will not except the conceit of *Tranſubſtantiation* (which if it were Ruin'd, would, like the Dragons tail, ſweep down a great many other admired Fancies with it.) For as touching our Faith in this particular, we appeal to another of the Primitive Biſhops of *Rome*, *Gelaſius* by name, who wrote an excellent Book which is yet extant, and he wrote it upon this occaſion. The Heretick *Eutiches* and his followers did believe that though at *firſt* Chriſt had *two* diſtinct Natures, yet upon the *Union* of 'em, the Humane nature was wholly converted into the Divine, ſo that his Humanity *ceaſed*, and was *abſorpt* and *turn'd* into the ſubſtance of his *Divinity* (juſt as our Adverſaries pretend, that the Bread in the H. Euchariſt ceaſeth and is turn'd into the ſubſtance of Chriſt's Fleſh.) Pope *Gelaſius* undertook the maintenance of the Catholic Faith againſt theſe Hereticks, and (which is well to be obſerved) to prove the real exiſtence of our Saviour's Humane nature, he draws an Argument from the then received Doctrine concerning the nature of the Elements in the Euchariſt: And his words I render thus. "*Verily the Sacraments of* "*Chriſts Body and Blood, which we receive, are a Di-* "*vine thing, becauſe by means thereof we are made* "*partakers of the divine Nature; and yet the ſubſtance* "*or Nature of the Bread and Wine doth not ceaſe to* "*be: And indeed it is the Image and Similitude of* "*Chriſts Body and Blood, which is repreſented in this* "*Myſterious action. It is evident enough therefore that* "*we muſt think the ſame of our Lord himſelf, which we* "*profeſs, celebrate and take in the Image of him, that as*

theſe

"*theſe Elements by the operation of the Holy Spirit, do*
"*paſs into this, that is a Divine condition,*
"*ſtill nevertheleſs remaining in the pro-*
"*priety of their own nature; ſo is the*
"*Principal myſtery it ſelf, the efficiency*
"*and virtue whereof is truly repreſented*
"*unto us by the Elements which truly and*
"*properly remaining ſtill the ſame, it is*
"*manifeſt that they ſhew one, entire and*
"*true Chriſt to remain in the union of both natures.*

So I conceive the words of *Gelaſius* ſhould be read, *ſic illud ipſum (eſt) myſterium principale, cujus nobis efficientiam virtutemque veraciter repraſentant (Scil. Sacramenta) ex quibus conſtat (propriè permanentibus) quia Unum Chriſtum, integrum, verumque permanere demonſtrant.*

From theſe words of *Gelaſius* it is clear, that the *real* union of both Chriſts natures is the Principal myſtery which is here repreſented; and that this is repreſented by the *Sacramental* union between the Bread and the Wine, and the Body and Blood of Chriſt. And hence he concludes, that the *Nature* of Chriſts *Humanity* doth ſtill remain, becauſe the *Nature* of the *Elements* doth ſtill remain. But this would not have been *Argumentative* or *Concluſive* at all, had not the Church then believed, that the *nature* of the Bread and Wine is not *aboliſht* in the Sacrament; for 'tis from that *Principle*, that received and *common* Principle, that he argues againſt thoſe deceivers: So that if *We* are Hereticks for denying the doctrine of Tranſubſtantiation, Pope *Gelaſius* himſelf was an Heretick *alſo*; for Teaching that which is the Faith of all Proteſtants: But indeed neither was he, nor are we to be blamed; for it was the Faith not of Pope *Gelaſius* alone, but of all the Primitive Catholicks.

10. Should I now tell you, that the ſame *Gelaſius*, condemned the adminiſtration of the Sacrament *in one kind* only, as contrary to the uſage of the Church.

Comperimus autem, quod quidam ſumpta tantummodo corporis ſacri portione à Calice Sacri cruoris abſtineant. Qui procul-

dubio (quoniam neſcio quâ ſuperſtitione docentur obſtringi) aut integra Sacramenta percipiant; aut ab integris arceantur, quia diviſio unus ejuſdemque myſterii ſine Grandi Sacrilegio non poteſt provenire. Papa Gelas. in Gratiani Decret. de Conſecrat diſtinct. 2. c. 12.

Church of *Rome* it ſelf in his time; that *Leo* the firſt condemned all Adoration of any Creature; that St. *Gregory* diſclaimed the worſhiping of *Images* and *Pictures*, and overthrew the Doctrine of *Purgatory*; and ſo go on ſearching into the times of old, and making ſuch other Collections, as 'tis no very hard matter to make, I ſhould ſoon return more than a *Full Jury* of the Primitive Biſhops of *Rome* (and thoſe *good men* and *true*, in compariſon) to try and clear this grand point, that the Errors of the modern Romaniſts which we have rejected are ſuch, as are not to be reconciled with the Primitive Faith of the *very Roman Church*; which was the third thing I undertook to ſhow.

Leo *ſer* 2. *in Nativit.*

Gregor. *Ep. ad Seren.*

Et in 7 Job. *l.* 8. *c.* 8.

4. But we will forbear to walk further among the Monuments of the dead. Inſtead of that, we will, in the next place take a ſhort view of the vanity of their Pretences, who charge us with *Noveltie*, *Hereſie*, and *Schiſme*, for imbracing and ſticking to that Reformation, which by the wonderful good Providence of God hath been wrought in many parts of the Chriſtian world, and more eſpecially *here* in this Realm. Had we broached any Doctrines which are really *New*, we had been guilty of *Innovation*: Had we violated the integrity of the Apoſtles Creed, we had been guilty of Hereſie; or had we bid defiance to the Communion of the Catholick and Apoſtolick Church, we had been guilty of *Schiſm*, and our condition would be ſad. But the old Sages of the Church, and our own Conſciences do bear us witneſs, that in every of theſe reſpects we

we are not only *Innocent* but *Righteous*; for our Faith beareth the ſame date with Chriſtianity, and we have forſaken the Church of *Rome* in no *material point*, but where ſhe hath forſaken the *Ancient* Church, and indeed her *own Primitive ſelf*. And how are we to blame, if we have done this, tho it be againſt her humour? Is it not very hard that the Governours of a Family ſhall not be permitted to cleanſe their *own* houſe from filth and cobwebs, becauſe the next Neighbour will chuſe to let his habitation ly like a Dunghill? or is it not unreaſonable that one Church muſt not be allowed to be a cleanly Matron, becauſe another is reſolved to be a dirty Slut? why, thus ſtands the caſe between us and our Imperious and Unconſcionable Neighbours. Our Biſhops (as to their juſt Authority) ſtand upon the ſame Level with the Biſhops of *Rome*, and ſo do all the Biſhops in the world beſide: And this is according to the 34*th* Apoſtolick Canon. Now, if he will not ſuffer a Beeſome to come near his door, the fault is not ours (and much good may his *ſtye* do him, ſo he do but ly in it *quietly*:) but neither ought it to be an offence to him, if our Prelates have taken the *firſt* and *faireſt* opportunity they could take, to ſweep our Church, and ſet it to rights, as all the Churches of God were of old. They commonly ask us where our Faith was before *Luther?* and we ſay, *'twas in the Creed*, which our Anceſtors *before Luther*'s time believed, as well as we do Now; and as far as they believed *that*, ſo far they were *Chriſtians* and *Catholicks*; and ſo far we allow our *Adverſaries* to be Chriſtians and Catholicks too: For this is the *neceſſary* and *common*

Faith of all Christians. But before the Reformation, many *Errors* did bear this Faith *company*, and made the Table *foul* wherein the *Creed* was written; and when we took it down to cleanse it, we only brusht off the *dust* from it, so that still our *Faith* was and is the *same*, though our Errors in other matters are thrown out of doors. They ask us, where our Church was before King *Hen.* the *8th*? and we tell 'em 'twas here in *England*, where it is still. But before King *Henry*'s time 'twas *abused* and fill'd with *superstition*, and *Legends*, and a great deal of *Trumpery* and unlawfull Stuff, which either the ignorance or the knavery and secular designes of some Priests had foisted in (and, which we hope, God in mercy did pardon to our fore-fathers, who did not *know* the *unlawfullness* of those Wares.) And when in King *Henry*'s dayes a *Reformation* was begun, and after was compleated, we did not pull down the Church over our heads, but only flung out of it such things as had been amiss in it; so that our Church is the *same* still, only then it was *Nasty*, and now it is *Neat*; We neither destroyed the *old* fabrick, nor built a *New* one; but we cleansed that which *was*, and purged the Sanctuary from its Pollutions, letting the Pillars and the Walls, the Creed, the Commandements, and the *Pater Noster*, and what else was *necessary* or *fitting* for God's Worship, to stand still as they did, and indeed better. Now if this was a Crime, truly it might have been laid to our Saviour's own charge, when he went about to Reform those abuses and innovations which had crept into the Jewish Church by the Artifice of the *Pharisees*, as these did into our Church by the help of the

the *Prieſts*. Did he not tell them, *that from the beginning it was not ſo?* and did he not thereby direct them to *Primitive* practice, as the *Rule of Reformation*? and would it have been a good plea againſt him, ſhould the Jews have ſaid, Thus we have formerly believed, and done from the days of yore, therefore to teach otherwiſe is to be guilty of *Novelty* and *Schiſm*, and to ſet up *another* Church? or would it have been a ſufficient plea againſt his Diſciples, thoſe great Reformers of the *world*, ſhould the Phariſees have demanded of them, *where was your Church before Chriſt?* is it not a Muſhrome of yeſterday? and had not the anſwer been eaſie, that they had brought Religion to that purity which God anciently intended? why this is our caſe, that we have Reſtor'd the Catholic *Faith which was once delivered unto the Saints*, and have laid aſide that *Hay* and *Stuble* and *Traſh* which had been piled upon this Foundation; and if the Purifying of the Antient Faith be *Hereſie*, if the cleanſing of our Church from Litter be *Innovation*, and if the profeſſing and practiſing of thoſe things that were in the Apoſtolick Ages be *Schiſm*, then we muſt own our ſelves guilty; but own too, that *Chriſt* and his *Apoſtles* were our Precedents, only they had *Miracles* to ſpeak on their ſide, we have (beſide the Cannon of H. *Scripture*) the Books of the *Old Fathers* to ſpeak on our behalf, and the credit of the *Old Roman Church* it ſelf to teſtifie for us; and to thoſe Teſtimonies we Appeal.

5. Laſtly, what would not the Romaniſts give, could they at half ſuch an eaſie rate be able to juſtify thoſe *evil methods*, whereby they have expreſt their implacable

cable enmity againſt Us, for no other reaſon but becauſe We have told them the truth, and will not be perſwaded to ſhake hands with them in their Impieties? if the ſpirit of *Love* and *Goodneſs* be the ſpirit of Chriſt; If the *calling for Fire from Heaven* (or the fetching of it from Hell) be utterly inconſiſtent with the temper of a Chriſtian; If our *Holy* o *Lords Kingdom be not of this world*; If the weapons of our warfare be not Carnal; and if that be the *only true wiſdom from above* which is *Pure*, *Peaceable* and *Gentle*: Then they have reaſon to bluſh and hide their faces (but that *Impudence* is the Daughter of *Lewdneſs* and *Apoſtacy*) who talk ſo much of their Catholick *Faith*, which hath nothing to ſupport it but their Catholick *Villanies*. Even as to *this* point too, if we look into the Antient Faith of the *Roman* Church, we ſhall find it to have been expreſt by *ſelf-denial*, *by bearing the Croſs*, by *Subjection unto Princes*, and *ſuffering Perſecutions* to that degree, that a great number of their *primitive Biſhops* were ſucceſſively made ſo many glorious *Martyrs*. And how comes it to paſs, that whereas *Loyalty* and *Love* was once a great part of that Churches *Honour*; at laſt the lawfulneſs of *Treaſon*, and *Rebellion* and *Cruelty* ſhould get in to be part of her *Creed*! For, are not theſe her Doctrines, That ſhe can diveſt Princes of their Regalities? that ſhe can (without Sinning) expoſe and Sacrifice their very lives? that ſhe can free her Children from all the moſt Sacred tyes of ſubjection? that all the Kingdomes of the world and the glory of them are hers, and that ſhe can give them to whomſoever ſhe pleaſeth (as if ſhe had been

been trucking for a bargin with the Divel *himself?)* That men by being Hereticks (in her account) do *ipso facto* forfeit all their Rights Sacred and Civil? and that to Kill and Butcher such Hereticks is an act highly Meritorious of Salvation? let her *deny* these Doctrines, if she *can*, or Disclaim them, if she *dare*; but you shall never find her so Honest, because she is Conscious to her self, that did she not hallow these and the like Principles to keep the world in awe, her Court would soon want Attendants, and her cause an Advocate. And is there not a most perfect *Harmony* between her lewd *Faith*, and her villanous *Practice*, whereby she hath rowled her Garments, not in her own, but in the blood of Peers, Prelates, Princes; an unaccountable Host of Martyrs, whose blood she hath abundantly shed over the whole Christian and Reformed world? witness the streams drawn in the upper and lower *Germany*, and in the neighbouring Countries; witness the former Massacrees in *France*, and the Fresh Persecution there now, which is likely enough in a little while to end in Blood too. Witness the Barbarous Executions in *Ireland*, which are not quite lost out of our own memories: And, witness the continual Diabolical attempts which have been made against This Kingdom in every age since the beginning of the Reformation; as the Troubles under King *Hen.* the *8th.* the Insurrections under King *Edward* the *6th.* the huge *Sacrifices* and *Offerings* by *fire* under *Q. Mary*; the Spanish Invasion, and Domestick Conspiracies under *Q. Elizabeth*, and (which we commemorate our deliverance from *THIS DAY*) the *Powder-Plot* under King *James*, when nothing would

would satisfie those *Sanguinary Catholicks*, but the destruction of the whole *Race Royal* and of the Representatives and Flower of the whole Realm. And (to say no more) witness that *Hellish* and *damnable Conspiracy*, which hath been *lately Levelled* against the *Gentlest* and *Kindest* of *Princes*, against our *Laws*, *Goverment*, *Religion*, and the Common safety of us all.

But blessed be God that hath *Providentially* and *Marvellously* brought to light the hidden things of darkness. Blessed be God for the Miraculous Deliverance which his own Goodness and Immediate hand wrought for us This Day. And for ever blessed be his name, that *since that Time* he hath kept us all along out of the hands of all our enemies, that he hath delivered us *yet*, and we hope *will* deliver us yet *still*. And God of his mercy grant, that as our *Faith* is *Pure*, *Primitive*, and *Holy*, so we may study not only to *Contend* for it, but to *Adorn* it too, by the Simplicity of our hearts, by the Unity of our Affections, by a perfectly Honest and Peaceable deportment, and by all the Necessary and Laudable instances of a Godly and Righteous Conversation; that *Our* Faith also may be spoken of and renowned throughout the whole world, and that the God of mercy and compassion may Protect and bless us for evermore. *Amen.*

FINIS.

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